

January 3, 1968 Dinner Meeting  
222 Clara Street, San Francisco

Must Remain in  
Transcription Room

While you're eating I can make up my mind about what I should say. So if there is a little hiatus, a rest point or so, it is for your digestion. It is always difficult--(laughter)-- yes, it's true. It's always difficult to know what one should record and what not. Isn't it--(more laughter). Then of course when you are on the air and you have to say something that's worthwhile. Oh, by the way, in listening to where the end was of last night's tape, it just went off and then it stopped when I was in the midst of the discussion about "Firefly" and then I noticed that I made a mistake. So I just want to correct it. We were talking about fire and the other three elements. Then I talked about the three elements and I used the word "earth" and I should have used "air". But probably in the conglomeration of all the different words that were used, maybe you didn't notice it, you may have given me the benefit of the doubt. Who noticed it? Good for you all.

I want to tell you something about the plans in New York. We've touched on it and I've told you that we have a barn. There are some tapes, I think I mentioned that also, which discuss what really the plan is, underlying all the reasons why this kind of an activity of New York will be transferred to that. That will also give us a chance to, to have that there as a permanent something in case anything happens to me. And that I would like to see that certain things remain in existence because I believe that

the difficulty there always is whenever- and I've seen this with Gurdjieff, when he died, we went through a very difficult period. Anyone who has read Walker's book probably remembers, toward the end, his concern. And every one of us at that time knew that something very special was necessary, otherwise the whole thing would fall apart. I would say it was because of certain people who realized this that after some time, something started to develop. And it was not immediate. It took awhile before some of us could get together and put something up that then became the foundation, and it was a very good thing; because it gave then, the opportunity for other people to understand that that kind of a work, that Gurdjieff had started had to be continued. And that it was not the attitude which Bennett has taken, as you know whenever he has discussed Sufi, or this idea that is more or less elaborated on, in the "Teachers of Gurdjieff", of course there was an influence. But when he died, that that influence was over and that there was no further necessity of even considering any continuation of that. Whatever Bennett made, he made Bennett do this, I think that is his own conscience. And I'm really not interested in it. But I do believe that in saying this, Bennett showed that he did not understand what the meaning was of Gurdjieff's life. And I don't want to fall into that same kind of a difficulty. When we have started with something that has, at least, a possibility of growth. That then, one ought to prepare as much as one possibly can, during one's lifetime, to see if it could be maintained, simply for the sake that one believes that the necessity of complete, of, of remaining, you might say, faithful to these ideas that that already

should be understood when there is an opportunity to explain it. And it should not be left entirely to those who perhaps were not as much affected and that then, either because of a certain necessity that they feel, that they ought to do as an obligation to my memory that actually the reason why they want to continue with this, is that they in their experience have understood that it is worthwhile for them, and for that reason it should be maintained.

So the whole set-up of this affair- trying to get some land and having to buy it and so forth is completely based on the possession of the group as a whole there, and of course, the group of New York and perhaps from Boston and a little bit of an, an influx is still there is a nucleus which will function for the time being, as the central point for everybody who is interested in Gurdjieff in accordance with what we are trying to set up, and you know well enough what I mean by that. Of the necessity of, of dealing very strictly and in exact language to that, what is meant by becoming objective to oneself and what it has to do with Gurdjieff and Gurdjieff only. And it has nothing to do with Ouspensky, and it has nothing even to do with Orage or Daly King or the Oragian Version. It has to do with Work and it has to do with what is, in application of one's daily life, a possibility for man when he can understand what is given as a prescription, and that then; in the application he finds out if that kind of "medicine" is working out for him, in the direction that actually he becomes healthier. That the responsibility for this kind of work has to rest, gradually, on a group of people until perhaps, there is a possibility of someone taking a definite initiative. And that my particular aim is to see that the group as a whole will assume this responsibility and will then continue, even if I'm not there. I will assure you that during such

a time, whenever that might happen, and since I definitely believe in the continued existence of life, that there will be, not only the possibility, or in any event, I would almost say the certainty, that I will still be there. And that you need not have any particular fear that things will go the wrong-way; because that kind of guidance can be given. But it has to be given only, and it can only be <sup>ac</sup>cepted by the proper attitude of the people who I have to carry it out in life and on earth. And that really the education for being able to do this is in the direction of remaining open to the possibility of what to do and a questioning attitude towards that what is then for those who stay, something that is on a higher level. And that we expect then, guidance from there. And not guidance from themselves or even among themselves, even if it is will meaning. And you see what I mean by that-that the realization of the group working together has to be based on that what is their inner life only. And not anything that belongs to any outer manifestation, particularly a manifestation of vanity or self love. And there is absolutely no reason why anyone, after I die, would have to take the responsibility, in order so called to guide or to distinguish themselves. Because at the present time it does not exist as yet. What can develop and what I hope will develop is a solidarity among the people who will take and assume the responsibility for the maintenance. And out of that, I hope also that ultimately will grow very definitely the acceptance or the willingness on the part of one or a few who really feel that they then will dedicate their life for the remainder of their life to that kind of a purpose. You understand, that was the kind of decision I had to make. I think it can be understood. And you ought to know then, that whenever this is in my mind, that that what has to become the ownership for the wish to continue with this kind of work, cannot be in me. And that

therefore, although I'm instrumental in starting something of this kind, and perhaps taking some initiative, and also responsibility; and to carry that responsibility for sometime, that the burden of that responsibility will gradually have to be shifted to a group of people who can continue with it when I'm not there physically. This is one aim, the property and the rest is in my name, of course, but it's not in my estate. It is solely there for practical purposes. And I will transfer it as soon as I possibly can, in order to, to lighten, you might say, that kind of a burden. I don't think it is a burden, really. Because I think particularly in New York, where I've spent most of the time, that there is already something growing. I mentioned the other day as the result of a little calamity that we had that people were drawn together and that certain things started. More and more the direction of what you might call a form of education which I would like to implant in them, is that they will take responsibility for the maintenance of work even when I'm there. And that gradually, out of this group of people who are now joined together or now are cooperative certain things will start to develop which at the present time, or up to the present time, could not be, and now I think the time is more right for it. In the first place, the maintenance of that what we now call the Chardavoyne Farm, is really that it has to be divided among a few people and not by one or two. So that the continuation of weekly work is not dependent on just a few who would feel that they would have to be there all the time. Because you cannot expect that with people who have their own homes and also perhaps who need a little rest when they are professionally engaged during the week. So I simply suggested that there are seven pairs of people, man and wife,

or even lover and lover, that with whom there is a certain relationship which is maintained also when they are not at the place. And because of this kind of relationship there would be the possibility of discussion among them and perhaps a male viewpoint and a female viewpoint. And that then gradually out of that group of fourteen people, there will-or will appear, a solidarity of purpose and an aim and this is very definitely a decision of working towards that, or trying to understand each other. This is the way now, already, the barn is being directed and this last Sunday and Saturday, they were there, three pairs of people. This coming weekend there will be another three pairs. Maybe the same, maybe others but in any event a sufficient number to carry the responsibility of the activity that has to be done each time when people get together for that purpose. This is the one side of \_\_\_\_\_ taking the responsibility for the country living. The other responsibility still remains at least for some time, in New York. What we are planning to do is to have groups in New York carried out and being made responsible or for which certain people will become responsible. For them they'll have small groups under their guidance. Always there is the possibility of discussing with myself. But that I will consider then Group II in New York of which I hope there will be several/ smaller groups than what we have now but under the management of those who are a little older, a little bit more mature, who feel that they can, or perhaps who would like to test out for themselves what they know and will actually then take that responsibility in order to teach. In a certain way, a certain group of people are perhaps even preparing them for the possibility of taking part in work in the country. And it is this kind of a changing of the responsibility to take it away

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a little bit from myself, which may be necessitated by the fact that physically it's going to become a little bit impossible for me to carry out and talking to groups practically every evening, when the groups are numbering about 80 or 90 people. And that it has to be divided; at the same time I cannot give it up. Because I think there is still the possibility of drawing from such people of New York in the big metropolis. Which will then, before we have set up enough of an organization of a certain kind in the country, certainly will have to function as a feeder organization towards that what is in the country and because of that what is given as \_\_\_\_\_ and for which there is a certain payment, that then from that kind of a source, there will be money flowing into, to the group as funds to be used to defray the expenses of that what we are undertaking outside in the country at Chardavogue Farm. So for that reason it has a twofold purpose. And the third reason is perhaps more important. Because it is also in connection with what I believe I would like to do, before the time is up. And it is that I have promised already for a long time that I will write a little bit. And it is, <sup>as</sup> that I, again, I would almost say, using the phrase of Gurdjieff, that I feel I am an author of any kind, or that I feel very much like writing. But I'm compelled to a certain extent to do something of that kind. Because I don't think that there is now available certain literature or certain descriptions of work, which can be useful for either newer people or people who are slightly interested. And that a great deal of the literature that now exists on Gurdjieff, and about him is much too personal; not enough of work and although we take let's say Ouspensky's "In Search of the Miraculous" or even

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if you take the Oragian Version, Ouspensky is not fitted entirely because it is too cold and too intellectual. And Orage and Daly King's writing is not entirely suitable for us living at this time.

In order to overbridge this \_\_\_\_\_ I'm trying to write something and a few of the sheets that have come off the so called "press", is now available to some, some of you who know about it. And the idea is that I will try to continue to write and add to it as much as we can, without ever having any opportunity of binding it together, because the book should never end. There is a possibility of doing this when I have a little more time. I honestly tried in the last couple of years to sit down and think sufficiently in succession of certain times, in trying to become engaged in this kind of a thought. And it has been quite impossible because our modern invention of the telephone and also the desire every once in a while on the part of people to take a little bit of my time, have prevented me really to concentrate. So I have to do something about it. By shifting groups' responsibilities now to a few other people, it should be possible to do it. And I will have a little bit more time. And moreover I can afford to be away from the city- and perhaps away from a telephone, where then at Chard-evein Farm there may be the chance of building a little bit of something where I can withdraw as if I then, could live for a little while, in an ivory tower.

This is the aim I have in mind, and I hope that somehow or other, that gradually regarding the possibility of writing, something will start to exist that's maybe worthwhile and also will



help to carry over. And really, at times, we will be able to remind you, of what we were doing and how we tried to do it and that when you have then a chance of listening to it all, to take it along two sheets or so per day of something that is like a little thought with which you can start to be. And then because of that, the level of your being may be raised- maybe I hope. For this is the idea of work as we now try to conceive it. And the reason I explain it a little more in detail, is because, and I said this first evening we were together, it is a similar kind of principle which should apply to groups which are now here on the west coast. And which will, without any question, grow further. And when we can spend enough time in trying to develop them. And if we can, actually, when we trying to talk, can understand each other, and that we are willing, as I said the other night, to put it on the basis of real wishing to understand. And not have just endless arguments. Where at finally the translation of that what is the real wish with cooperative effort, will be noticeable and shown in the desire on the part of several of you to take the responsibility to try to materialize these kind of thoughts- to crystallize them out, in a form similar to what we are doing around New York. And then a lot you will help towards the maintenance of the ideas here and to some extent of course, you will become responsible for. This is why I want to explain to you what I think is the principle of this kind of an endeavor. And that it is not just a community affair and putting something up as if it is separated from the rest of the world. Because the principle of this kind of a thing, ~~is a principle which is~~ this kind of an activity, is simply that something exists as a source where you can go

at certain times, in order to derive from it, energy which you may need, in order again, to put to practice that what you now understand of objectivity in your daily life and your profession. And I've said before, as you probably remember, that that what is on the farm is not the kind of work like in ordinary life, that someone in charge of the farm will pay for that kind of labor. We will not pay. All work will be done voluntary. There will be no one engaged. I hope not for even for any length of time. I hope there will be a turn over. I hope that people will come and go. And don't stick around. And I will not allow them to be stuck, or to get stuck or to become crystallized simply because they happen to do a job which is so marvelous because they have become experts. Constantly there has to be an inflow and an outflow. And only on that kind of a basis will it be maintained. And the other reason is that people who work there, have to learn how to find out if they actually could become conscious. And that for them the reason for wanting to become conscious is, of course, an earnest one and an honest one. But that the only way to find out if you are on the right road is by putting themselves on the road of professionalism or outside world. And that they will never find out as long as they are shaded with an inner atmosphere created by the barn and activity and the different people who are so called all on the road of becoming conscious. In that way it would be a tremendously big ingrown toenail. To some extent it would even be incest. And that I don't wish; because it is not normal. Life is life- in life on earth. There is an inner life but also on earth. And protected by outside manifestations. And every time you want to touch and reach inner

life, you have to go through outer life. And every time-as long as a man is living on earth, whatever is living in his inner life has to be manifested through his outside world.

Don't think it is easy to live in one's inner life. And if you only will know how difficult it is, when you put on yourself the responsibility of manifesting that which you claim to be alive within yourself.

Now for that reason, each person who comes to that farm will have to have a contact with the outside world. And they will, if necessary, have the possibility for them of actually making a living. And a living for themselves because it is not that they are living for the barn. But if they wish and want to help, then of course, I've said jokingly a little bit, 9 percent goes to that kind of an ~~activity~~ activity. But you see the attitude of a person who feels that the barn and the farm and atmosphere can give him a certain source from which he can tap- that he can actually come there as if he is looking for the possibility of being fed. As to go to his mother. As if this farm could become a central source of energy which is gathered there and is then in the atmosphere of it. And represented by the people who are there during that particular time, so that anyone who comes in from the outside, perhaps would like to rest a little. And it's quite right- he can come and prepare himself for deriving then, a little more energy, again and again, filling himself to the extent that maybe he can be brimfull and overflowing. And then he will be- almost I would say, he would be chased out. Because he's got to go back to the world.

That is why I want to say these kind of things before you see a few pictures. We have some slides of the barn. It's still in

its infancy. It is still very, almost I would say, awkward. It may not indicate very much because a slide is not the same as the reality of the experience. But at the same time you get an impression. And also since before the fact, here is a group in New York interested in this kind of work. And you, as a group here should be interested in the activities which all go under the name of Gurdjieff. All activity, don't be "never-minded", don't have antagonism about anyone who claims that he follows Gurdjieff. I mean this in all sincerity because I don't want as a group, either to become narrow-minded within ourselves. That it becomes a little bit like a mutual admiration society. We have to be open to all kinds of possibilities of interpretation of Gurdjieff by different people and some quite well meaning. At the same time if you do know and you think you know and you know by experience because you have verified what you know, what is really the meaning of an objectivity in order to free oneself from earth-will then you have the strength if necessary even to argue if that would be helpful. But in any event, not simply pull up your nose and say, "such people- they don't know anything at all".

Maybe they do, and maybe you can learn. But one thing that in the attempt to contact such people, you will be able to draw together more because you will be forced for yourself to determine what is really the common ground upon which you can stand.

These kind of things that take place outside, while it is perhaps a misinterpretation or when Gurdjieff's name is used for another kind of a purpose, we are like outside influences which are partly animosity--how do you say it, animosity. Who are like an enemy attacking you, and partly perhaps, out of innocence. But you see, they

threaten also that what is within us not as yet completely dissolved. And the agreement among us and what happens when this outside influence threatens our life as a whole, then we combine and we throw out the enemy first. And then we can continue to argue within.

This should be the attitude of all of us, and then you will help, then you will help maintain the value of the ideas and you will not deviate and you will not allow any misinterpretation. And whenever there is that kind of a misunderstanding, you will be forced to resolve it first. Because you have to learn what is the common basis of understanding. So that your word whenever you speak to the outside world is the same in principle, although it may be different in intonation. You need not sacrifice the way you wish to speak about work. It does not mean that each person has to become exactly the same as someone else. But I should be within reason for certain possibility of understanding of what it is that one calls the manifestation of work on oneself. And that every once in a while there is a requirement of looking at yourself if you are in your manifestation, a true representative or that it is whatever you manifest becoming, you might say, for the maintenance of ideas. The reason I say this is because the bar is located in the section called residential. And we have to be a little careful that the people who get there are not going to be judged by their outward appearance. I know that outer appearance is not everything. I know also that you have gold wrapped up in a piece of silver paper. But it does not mean that if there is a possibility that it is only silver paper, that the assumption is that there is gold within. And many times when the manifestation takes the form of that what should be the content, and then whatever that form is becomes very empty. Don't

think that outside appearances have no value. They do have it. They don't have--you don't have to emphasize too much that the value is taking away from that what is the content. But on the other hand don't expect people from the outside to be able to judge your content--even if you know it is precious.

You have to learn this a little bit because I think you are under the same kind of an obligation here in San Francisco. And I think that sometimes it's a little looser--what appears here because perhaps you are a little freer. Maybe you do know that according to some reports a couple of the tapes, or one or two which we have had in the past happened to be in the Haight-Ashbury section here in San Francisco. How--how they got there, if that is the truth I don't know. We tried to find out. But you see I'm concerned. In the first place how it got there--if it actually did get there, with us trying to be as much as <sup>we</sup> possibly can, not secretive but at least responsible. And in the second place if it gets there, and if it is listened to, and then what is going to be the reaction of it. And a group of people, who are at the present time a little looser and who are of course, fighting against conservatism, and sometimes will definitely indicate that they wish to fight. And also perhaps, that they are looking for something--and I do not know what is the percentage who is really interested in that. Because it is much easier to destroy instead of to build up. But then here comes a little bit of information of this kind, and it has to do with inner life. And it has to do with religion. And it has to do with an attitude of oneself--or a conduct in accordance with certain principles which we call principles of objective morality. And how will they take it? And can it, at such a time penetrate an outside appearance. ~~And~~

And if it does, does it reach an inside that is worthwhile. This is why I'm concerned of appearance of us as a group. And the maintenance of the level where Gurdjieff belongs. Because you should know by this time that Gurdjieff is not just anybody. You must know that there is a value placed on the ideas in relation to that which is essential value. And you must never allow yourself either to be flippant or superficial regarding the ideas. And never allow anyone to lower it in your presence. Your responsibility is not only to maintain it for yourself, but to make sure that there is not going to be any particular inroads which may be damaging to the ideas as a whole. And it ultimately will come back home to roost because you will be affected. I remember during the time of Orage a very honest statement that he made. We were talking also, more or less about the group as it was conducted then by Orage, and as it then became apparent that many people started to talk a little loosely about ALL AND EVERYTHING. And that Orage, having heard maybe by way of gossip or maybe by being present actually to such an--let us say, not necessarily a misinterpretation but not placing it on the level of value where it belonged, once made a statement, and it was a very strong one, and I remember his words very well. He said: "I could kill all of you, because you have prevented at times, me to be able to present the ideas in the proper form." You see that came from a man who was definitely committed. And who also knew that he was dependent on how outside condition could prevent ideas even to penetrate. And that anyone who was responsible for that kind of a condition, he would wish to kill. Because they were in his way in following his aim.

For that reason I emphasize the necessity that you consider yourself as you are. And that even if you want to profess that you are



interested in work, it is not only the question that you for yourself know it, but that in your total manifestation you represent something- almost I would say, a unity, between that what is your outside appearance and that what is your inner life. And that what is--if you can understand it, God within yourself. If that kind of tri-unity could become apparent for you, as a task-how to be. How to behave. How to talk. How to appear in the presence of other people- then you would maintain Gurdjieff and his ideas in the proper way. And you would prevent him from turning around in his grave. Think about this once in awhile. To some extent you're playing with fire. It will give you light and heat and also, it might destroy you. And you become responsible for the destruction because you don't understand the meaning of fire as light and heat. That what is destroyed is that what is the trace and the pieces of wood that belong to the earth. That what is destroyed in man is ultimately his manifestation and his bits and the way he now is mechanically condemned to behave the way he does. And that that kind of a destruction will require, of course, fire. And that kind of energy is supplied in man whenever he goes against the grain. When ever he understands that he has to overcome his habit and goes against it. And it cost him something-this kind of sacrifice. This is the friction and this will produce for him, the possibility of lighting his fire so that then it will give, in his daily life even, the possibility of realizing, because he can see that the possibility of wishing to act because he has a force in him that is represented by the warmth of the fire. Man, he remains responsible for that all throughout his life as long as he is living on earth. And as long as you're living here, and as long as you profess to be interested in "work", on yourself, you have to become to the



extent that it is possible for you, and almost, I would say, within sufficiently wide limits, because no one wants to be narrowed down to one particular form of uniform. That what one wishes to become and the way one presents oneself should-this is probably the measure, should not create prejudice. And keep this in mind whenever you appear and whenever there might be a possibility of affecting someone. And particularly whenever you think that your task is to help other people-in order to open for them the possible road for their perfection. How will they believe a guide when the guide by his appearance doesn't even know his own way around his own life.

Now I think Ren, we have an engineer, haven't we? So we can turn it over to the engineer. And we have to probably, turn around ourselves.

Who has a New Mexice plate Volkswagen must be moved, where is it, you did, etc.....

Transcribed & typed by  
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